catechism.

A BRIEFE CATECHETICALL EXPOSITION OF CHRISTIAN DOCTRINE.

Diuided into foure Catechismes, Comprizing the Doctrine of the

1. *Two Sacraments.*
2. *Lords Prayer.*
3. *Ten Commandements.*
4. *And the Creed.*

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THE FIRST CATECHISME TOVCHING the SACRAMENTS.

§1.

Queſtion.

HOw many wayes doth the word of God teach vs to come to the Kingdome of Heauen?

Anſw. [a] **Two.**

Q. Which are they?

A. [b] **The Law and the** [c] **Goſpel.**

Q. What ſaith the Law?

A. [d] **Doe this and thou ſhalt liue.**

Q. What ſaith the Goſpel?

A. [e] **Beleeue in Jeſus Chriſt, and thou ſhalt be ſaued.**

Q. Can wee come to the Kingdome of Heauen by the way of Gods Law?

A. [f] **No.**

a Ier. 31. 1. 31, 32. 33.
b Mar. 10. 17. 19.
c Rom. 1. 16.
d Deu. 30. 16. Ez. 20. 11. Gal. 3. 12.
e Mar. 16. 16.
f Gal. 3. 21.

Q. Why ſo?

g Rom. 8. 3. A. g **Becauſe we cannot doe it.**

Q. Why can we not doe it?

h Eph. 2. 3 Ioh. 9. 34. Pſ. 51. 5. A. h **Becauſe we are all borne in ſinne.**

i Col. 1. 21 k Pſ. 53. 3. *Q.* What is it to be borne in ſinne?

A. **To be naturally i prone to euill, and k vntoward to that which is good.**

Q. How commeth it to paſſe that we are all borne in ſinne?

l Rom. 5. 19. A. l **By reaſon of the ſinne of our firſt Father Adam.**

Q. Which way then doe you hope to come to the Kingdome of Heauen?

m 2. Cor. 2. 16. A. m **By the Goſpell.**

Q. What is the Goſpel?

n Eph. 1. 13 2. Tim. 1. 2. A. **The n glad Tidings of Saluation by Ieſus Chriſt.**

Q. To whom is this glad tidings brought: To the righteous?

A. **No.**

Q. Why ſo?

A. **For two reaſons.**

Q. What is the firſt?

o 1. Ioh. 1. 8 1. Kin. 8. 46. Iam. 3. 2. A. o **Becauſe there is none that is righteous, and ſinneth not.**

Q. What is the other reaſon?

p Mat. 9. 13. A. p **Becauſe if we were righteous, that is, without ſinne; we ſhould haue**

no

no need of Chriſt Jeſus.

Q. To whom then is this glad tidings brought?

A. [q] To ſinners.

Q. What, to all ſinners?

A. [r] No.

Q. To whom then?

A. To ſuch onely as [ſ] beleeue and [t] repent.

This is the firſt leſſon to know the right way to the Kingdome of Heauen: And this conſiſts in knowing the difference betweene the Law and the Goſpel.

Q. What doth the Law require?

A. That [u] we ſhould be without ſinne.

Q. What doth the Goſpel require?

A. That we ſhould [*] confeſſe our ſinnes, [x] amend our lines, and then [y] through faith in Chriſt, we ſhall be ſaued.

Q. The Law requires what?

A. [z] Perfect obedience.

Q. The Goſpel what?

A. [a] Faith, and true repentance.

[q] 1. Tim. 1 15.
[r] 2 Cor. 4.3.
Act 13.46
[ſ] 1. Pet. 2. 7, 8.
[t] Rom. 2. 5
[u] Gal. 3. 10.
[*] Mat. 3. 6
1. Ioh. 1. 9
[x] Mar. 1. 4
Mat. 9. 13.
[y] Eph. 2. 8
[z] Iam. 2. 10.
[a] Mar. 1. 15.
Heb. 6. 1.

§ 2.

Q. Where doe you learne this leſſon,

that Ieſus Chriſt came into the world to ſaue ſinners?

A. [b] **In Gods woꝛd.**

b 1. Tim. 1. 15.

Q. Where els?

A. **In Gods Sacraments.**

Euery Sacrament teacheth vs this leſſon, as we ſhall eaſily perceiue, if we vnderſtand what a Sacrament is?

Q. What is a Sacrament?

c Rom. 4. 11. A. [c] **A holy ſigne and ſeale of grace.**

Q. How many Sacraments haue you?

A. **Two.**

Q. Which are they?

d Mat. 28. 19. e Mat. 25. 26. 1. Cor. 11. 23. A. [d] **Baptiſme, and** [e] **the ſupper of the Lord.**

Q. What is the ſigne in Baptiſme?

A. **The** [f] **cleanſing of the childes face oꝛ body by waſhing it with water.**

f 1 Pet. 3. 21. 1. Cor. 6. 11. g Act. 2. 38 & 22. 16. h 1. Ioh. 1. 7. i Rom. 3. 25. & 5. 9. k Rom. 10. 17. Q. What is the grace ſignified?

A. **The** [g] **cleanſing of the childes ſoule from ſinne by** [h] **waſhing it with Chriſts bloud.**

Q. Chriſt is in heauen, we are on earth: How can his bloud waſh our ſoules?

A. [i] **By faith.**

Q. Haue children faith?

A. **No;** [k] **foꝛ faith commeth by hearing.**

cing, and hearing by the word of God.

Q. Why are they then baptized?

A. [l] God accepteth the faith of their parents. l 1. Cor. 7. 14.

Q. We are made cleane from ſinne by baptiſme: But are we made without ſinne? Gen. 17. 7.

A. [m] No. m 1. Ioh 18

Q. Why then are we ſaid to be made cleane from ſinne?

A. For two reaſons.

Q. What is the firſt?

A. [n] Becauſe we are made free from the puniſhment of ſinne. n Gal. 3. 10. 13.

Q. What is the puniſhment of ſinne? 1. Theſ 1. 10.

A. [o] Death. o Rom. 6. 23.

Q. How are we made free from it? Gen. 2. 17.

Q. [p] Chriſt died for vs. p Gal. 3. 13

Q. What is the other reaſon?

A. [q] Becauſe we are made free from the power of ſinne. q Rom. 6. 6. 7. 12.

Q. What is it to be made free from the power of ſinne?

A. That ſinne ſhall [r] not reigne ouer vs, [ſ] though it dwell in vs. r Rom. 5. 14. ſ Rom. 7. 17.

Q. How doe you know whether

ſinne reigneth ouer you or no?

A. By repentance.

2. Tim. 2. 26. If we repent ſinne doth not [t] reigne ouer vs, otherwiſe it doth.

Q. What leſſon doth this ſacrament teach vs?

[u] 1. Pet 3. 21. 2. King. 5. 13. *1 Ioh. 1. 7. A. As truely as the water doth [u] waſh the childs face, and make it cleane; ſo truely doth the * bloud of Chriſt waſh our ſoules and make them cleane.

§. 3.

Q. What is the ſigne in the Lords Supper?

[x] Mat. 26. 26. 27. [y] Pſ. 104. 15. A. The [x] eating of the bread, and drinking of the wine [y] to the nouriſhing of the body.

Q. What is the grace ſignified?

A. The eating of Chriſts body, and drinking of Chriſts bloud to the nouriſhing of our ſoules.

Q. Chriſt is in heauen, we are on earth; How can we eate his body and drinke his bloud?

A. By faith.

So ſaith our Sauiour, Ioh. 6. 35. He that commeth to me ſhall neuer hunger; He that beleeueth in mee ſhall neuer thirſt.

There-

Therefore to beleeue in him is to drinke him. And conſider in reaſon.

Q. What is the hunger and thirſt of a Chriſtian, as a Chriſtian?

A. **An appetite after that which conſerues the life of a Chriſtian.**

Q. What is that?

A, [z] **The fauour of God to the pardoning of our ſinnes, and to the ſauing of our ſoules.** [z] Pſ. 4. 6. 7 & 32. 3, 4, 5.

Q. What is the next way to ſatisfie this hunger, and to quench this thirſt?

A. [a] **To beleeue that Jeſus Chriſt gaue his body to be crucified, and his blood to be ſhed for our ſinnes.** [a] Ioh. 6. 54. 35. Ioh. 4. 14.

Q. What leſſon doth this Sacrament teach us?

A. **As truely as the bread that wee eate, and the wine that we drinke both nouriſh and comfort our bodies;** [b] **ſo the body, and blood of Chriſt, if we eate and drinke them** [c] **by faith, ſhall nouriſh our ſoules vnto euerlaſting life.** [b] Ioh. 6. 27. 33. 35. [c] Ioh. 6, 40

Q. How many things are required to prepare vs to the worthy receiuing of the Lords Supper?

A. **Foure things.**

Q. What are the two firſt?

A. [d] **Know-**

d 1. Cor. 11. 28. 29.
e Luk. 22. 19. 20.
f Luk 22. 11.
1. Cor. 11. 30. 31.
g Mat. 5. 23.

A. d Knowledge and e faith.

Q. Where is that taught vs?

A. In our Creed, and Catechiſme.

Q. What are the two laſt?

A. f Repentance, and g Loue.

Q. Where is that taught vs?

A. In the ten Commandements.

Q. Why is knowledge required to the Lords Supper, and not to Baptiſme?

A. Becauſe baptiſme is the ſacrament of our birth in Chriſt: the Lords ſupper is the ſacrament of our growth in Chriſt.

Q. What is this faith that is required?

h Gal. 2. 20

A. h To beleeue that Jeſus Chriſt gaue his body to be crucified, and his bloud to be ſhed for our ſinnes.

Q. Why is faith required?

i Ioh. 6. 35.

A. Becauſe well we may eate the bread, and drinke the wine without faith: but we i cannot eat Chriſts body, and drinke his bloud without faith.

True; for the eating of his body is a ſpirituall eating, and the drinking of his bloud is a ſpirituall drinking, conſiſting in meditation of the wonderfull loue of God the Father, who, to ſaue our ſoules,

ſoules, ſpared not his owne Sonne: The wonderfull loue of God the ſonne, who to ſaue our ſoules, ſpared not his owne ſelfe, but gaue himſelfe to ſuffer a ſhamefull death, a bitter death, and an accurſed death for our ſinnes: [k] Here is the loue of Chriſt that paſſeth knowledge: ſuch is the breadth and length, and depth, and height of it, that we are not able ſufficiently to comprehend it.

[k] Eph. 3. 19. 18.

And like as the body by feeding and drinking, doth gather ſtrength for the better performance of all actions of nature: ſo the ſoule of a Chriſtian by meditation on this loue of Chriſt in giuing his body to be crucified, and his bloud to be ſhed for our ſinnes, doth gather more and more ſtrength continually for the better performance of all actions of grace; whether they be actions of dependance, to depend vpon him, and put our truſt in him in all ſtates, in all conditions, euen in the time of affliction, and perſecution, and at the very houre of death; Or whether they be actions of conformitie to his will, in obeying him, and walking in the wayes of his holy commandements vnto the end?

Q. Why is repentance required?

A. Be-

l Gal. 5. 5. Luk. 17. 47. 50. *A.* l Because faith is required.

For by faith we beleeue that Christ died for vs.

Q. What ought we then to doe for him?

m 1. Cor. 6. 20. *A.* To m serue him all the dayes of our life: And sith we cannot serue him by perfect obedience; to serue him as we can, by true repentance.

Q. How many parts be there of repentance?

A. Foure parts.

Q. What are the two first?

n Mar. 1. 5 o 2. Cor. 7 11. *A.* To n confesse our sinnes, and to be o sorry for them.

Q. What are the two last?

p Luk. 18. 13. q Mat. 3. 8 *A.* To p pray to God to forgiue them for Christs sake, q and to amend our liues: desiring God to giue vs grace that we may amend them.

Q. How many offices be there of loue?

A. Three.

Q. What is the first?

r 1. Cor. 13 5. 5. 6. 7. *A.* To doe our r neighbour no wrong.

Q. What is the second?

A. To doe him good if wee can.

Q. What is the third?

A. If

A. If he doth vs wrong to forgiue him.

Q. Why muſt we haue this loue?

A. [f] Becauſe we looke that God for Chriſts ſake ſhould forgiue vs. [f] Eph. 4. 32.

THE SECOND CATECHIſME concerning the LORDS Prayer.

§. 1.

Queſtion.

SAy the Lords Prayer?

A. Our Father which art in heauen, &c.

Q. Why is it called the Lords Prayer?

A. [a] Becauſe our Lord and Sauiour Jeſus Chriſt taught his Diſciples thus to pray. [a] Luk. 11. 1, 2.

Q. Why are you taught to ſay, Our Father, and not my Father.

A. For two reaſons.

Q. What is the firſt?

A. Becauſe

b.Mal.2. 10. A. [b] **Becauſe God is the father of vs all.**

Iob 31.15. *Q.* What is the ſecond?

c Eph.6. 18. A. **To teach vs to pray [c] for others, as well as for our ſelues.**

Mat.5.44. *Q.* Which art in heauen] In what heauen doth God dwell?

d.2.Cor. 12.2. A. [d] **In the third heauen, called the** [e] **heauen of heauens.**

e.2.Chron, 6,18. *Q.* How many heauens are there?

A. **Three heauens.**

Q. What is the firſt?

A. **Where the birds of the ayre are.**

f Gen.1. 20. They are called in Scripture [f] the birds of heauen.

Hoſ.2,18. *Q.* What is the ſecond?

A. **Where the ſunne, moone, and ſtarres are, They are called in Scripture** [g] **the ſtarres of heauen.**

g Gen.1. 16.17. *Q.* What is the third?

h 1 Kin.8. 27,39.43. A [h] **Aboue all, where God is.**

Q. Is not God euery where?

i Pſal.139 7,8.9. A. [i] **Yes.**

Q. Why then is he ſaid to be in heauen?

A. **For two reaſons.**

Q. What is the firſt?

A. **Becauſe he is there in moſt ſpeciall manner.**

Q. What

Q. What is that ſpeciall manner?

A. [k] **He doth communicate himſelfe in glorious manner to his Saints and Angels.** k. Mat. 10. 37. Reu. 3. 2.

God is in all creatures as the author of nature, and communicating vnto them the gifts of nature: God is in ſpeciall manner in his Church, as the authour of grace, and [m] communicating vnto them the gifts of grace: but in moſt ſpeciall manner he is in heauen, as the authour of glorie; and communicating the riches of his glory vnto the Angels and Saints. l. Act. 17. 28. m. Ez. 20. 12.

Q. What is the ſecond?

A. **To teach vs that when we pray, our affections ſhould be in heauen.**

Q. Do you beleeue that God is your Father?

A. **Yes.**

Q. And what Father?

A. [n] **An heauenly Father.** n Mat. 6. 32

That is the beſt Father: for [o] heauenly things are better then earthly things, [p] as the light of the ſunne is better then the light of a candle. o. Col. 3. 2. p. 2. Pet. 1. 19.

Q. What leſſon doth this teach vs?

A. **Therefore [q] he is willing to heare vs.** q. Luk. 11 13.

Q. For thine is the kingdome] ſay this

this in plainer manner?

A. The kingdome is thine.

Q. What Kingdome?

r Dan. 5. 1.8.21. Pſ.103.19 A. r The kingdome ouer all the world.

Q. What is the meaning?

ſPſ. 47.7. Rom.13.4 A. ſ Thou art King ouer all the world.

2.Chron. 20.6. Q. Thine is the power] ſay this in plainer manner?

A. The power is thine.

Q. What Power?

t Pſ,62.11 12: Ioh.19.11 Mat.28. 18. A. t Ouer all the world.

Q. What is the meaning?

A. All power belongeth to thee.

Q. Thine is the glory] ſay this in plainer manner.

A. The glory is thine.

Q. What is the meaning?

u 2.Chro. 29.11. A. u All Glory belongeth to thee.

Q. Doe you beleeue that God is King ouer all the world.

A. Yes.

Q. And that all power belongs to him?

A. Yes.

Q. What leſſon doth this teach vs?

A. Therefore he is able to helpe vs.

This

This is the firſt part of the prayer, commonly called the Inuocation: And it conteines the profeſſion of our Faith in God, both touching his goodneſſe that he is our Father, and therefore willing to heare vs. And touching his power, that he is King of all the world and therefore able to helpe vs: without this faith we cannot pray. Now followeth the petition.

§ 2.

Q. How many Petitions are there?

A. **Sixe petitions.**

Q. Into how many parts be they diuided?

A. **Into two parts.**

Q. How many petitions be there in the firſt part?

A. **Three.**

Q. What doe we pray for in the three firſt?

A. **Such things as immediately concerne Gods glory.**

Q. What doe we pray for in the three laſt?

A. **Such things as immediately concerne our owne good.**

Q. Say the firſt petition?

A. Hallowed be thy name.

Q. Say this in plainer manner.

A. We pray thee that thy name may be hallowed.

Q. What is hallowed?

A. Made holy.

Q. Is not Gods name holy already?

A. Yes.

Q. Hath it any need of our making?

A. No.

Q. What then is the meaning of the word?

***A.* Made knowne to be holy.**

Q. What is the meaning of the petition?

***A.* We pray thee that this holy name may be made knowne ouer all the world.**

Thus we ſee the firſt thing our Sauiour would haue vs pray for, is the knowledge of God: For he well knew [t] the want of this is the cauſe of all euill: And the knowledge of God is the beginning of all goodneſſe.

[t] 1. Theſ. 4. 5.

Q. To what end doe wee pray thus?

***A.* To this end, that knowing him to be a God that delighteth in holines,**

we

we might therby be moued to [a] refer all things to the glory of his holy name. a 1. Cor. 10. 31.

Q. What is the next petition?

A. Thy Kingdome come.

Q. Say this in plainer manner.

A. We pray thee, that this Kingdome may come.

Q. What is the meaning?

A. We pray thee that this word and Goſpel may be preached ouer all the world.

Q. For in reaſon conſider: How are the kingdomes of men planted and eſtabliſhed?

A. [b] By the ſword. b Rom. 13. 4.

Q. What is Gods ſword?

A. [c] His Word. c Eph. 6. 17 Heb. 4. 12. Pſ 149. 6.

In like manner, when a King giues vs lawes, and we receiue them; then he becommeth our King, and we his people; ſo when God giues vs lawes, & we receiue them, then he becomes our King, and we his people. Now his word contains his lawes.

Q. How many things doe we pray for in this petition?

A. For two things.

Q. What is the firſt?

A. [d] That God will ſend faithfull d Ier. 3. 15. Mat. 9. 38.

Pastours to preach his word.

Q. What is the second?

Is.60.10. 16.& 49. 23. A. That God will send [e] Christian Princes to give countenance to it.

Q. What is the next petition?

A. Thy will be done in earth as it is in heauen.

Q. Say this in plainer manner?

A. We pray thee that thy will may be done in earth as it is in heauen.

Q. How are we able to doe Gods will? Of our selues, without grace or no?

[f] Ioh.15.5. 2.Cor.3.5. A. [f] Not of our selues without grace.

Q. What doe we pray for then?

[g] Heb.13. 21. A. That God [g] will giue vs grace to doe his will.

Q. As it is in heauen; by whom?

[h] Ps.103. 20. A. By [h] the Angels.

Q. Why must we pray to doe Gods will, as the Angels doe it?

[i] Luk.20. 36. [k] 1.Ioh.3.3 A. Because [i] one day we shall be like vnto them in glory: Therefore [k] we haue cause to desire to be like vnto them here in grace.

Now marke how the three petitions doe cohere together. 1. We prayed that Gods holy name might be knowne o-

uer

uer all the world: 2. we pray that the Word and Goſpel might be preached ouer all the world, [l] whereby we may be brought to the knowledge of him: And thirdly we pray that God will giue vs grace, not onely to know him, but to doe his will, euen as the Angels doe it in heauen. And then we are happy, as our Sauiour ſaith; [m] If ye know theſe things; Happy are ye if ye doe them.

[l] Act. 26. 18.
[m] Ioh. 13. 17.

Q. What is the next petition?

A. Giue vs this day our daily bread.

Q. Why doe we pray for Gods glory in the firſt place; and then for things which concerne our good in the next?

A. Becauſe [n] firſt we muſt ſeeke the kingdome of God, and the righteouſneſſe thereof; and then all other things ſhall be caſt vpon vs,

[n] Mat. 6. 33.

Q. What is meant by bread?

A. [o] All things needfull for this life.

[o] Deut. 8. 3. Mat. 4. 4.

Q. What is meant by daily bread?

A. All things needfull for euerie day.

Q. What is meant by our bread?

A. [p] Bread gotten by a lawfull vocation.

[p] 2. Theſ. 3. 12.

Q. What is meant by Giue it vs?

A That we may haue it as a gift from God.

Q. What is the conſequent thereof?

q Pro.10. 22. A. That we may haue q Gods bleſſing with it.

Q. How many benefits be there of Gods bleſſing?

A. Three.

Q What is the firſt?

r Hag.1.6 A. r By the bleſſing of God it ſhall ſatisfie our natures.

Q. What is the ſecond?

ſ Pro.13. 15. A. ſ By the bleſſing of God it ſhall content our mindes.

1.Tim.6.6 Q. What is the third?

A. Hauing eaten, and bẽn refreſhed, by the bleſſing of God, we ſhall vſe our health and ſtrength to the ſeruice of

t Deut.32 15. God, and not to t the ſeruice of the world, the fleſh, and the diuell.

Ezec.16. 49. Q. How many things doe we pray for in this petition?

A. For three things.

Q. What is the firſt?

A. That God will giue vs all things needfull for this life.

Q. What is the ſecond?

A. That God will giue vs his bleſſing with it.

Q. What

Q. What is the third?

A. That God will giue vs grace to liue in ſome lawfull vocation.

Q. What is the next petition?

A. Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

Q. What is a treſpaſſe?

A. A ſinne.

Q. What is a ſinne?

A. The [v] breaking of any one of Gods commandements.

[u] 1. Ioh. 3. 4.

Q. What doe we pray for in this petition?

A. For forgiuenesse of ſinnes paſt.

Q. Doth God forgiue all men their ſinnes?

A. [x] No.

[x] Deut. 29 20. Iam. 2. 13. Pro. 28. 13 Pſ. 54. 5. Iohn. 2. 8. Mat. 12. 32

Q. Whom then?

A. Such as [y] beleeue and [z] repent.

[y] Luk. 24. 47. [z] Luk. 3. 3 Act 2. 38.

Q. What doe we pray for then in this petition?

A. That [a] God will giue vs repentance, for [b] hereby we grow to be the more aſſured of Gods fauour in the forgiuing of our ſinnes.

[a] 2. Tim. 2. 25. Act. 5. 31. & 11. 18. [b] Pſ. 32. 5.

Q. What is the laſt petition?

A. And lead vs not into temptation.

Q. What is the meaning of theſe words?

A. **But deliuer vs from euill. The latter words explaine the former.**

Q. How many ſorts of euill be there in the world?

A. **Two ſorts.**

Q. Which are they?

A. **The euill of ſinne, and the euill of ſorrow.**

Q. What euill is meant in this place?

A. **The euill of ſinne; as appeares by the word temptation.**

Q. What is a Tentation?

b Iam. 1. 14. A. [b] **Euery thing that tempteth vs vnto ſinne.**

Mat. 4. 3. 1. Cor. 1. 5. *Q.* What do we pray for in this petition?

c Ioh. 17. 15. A. **That** [c] **God will keepe vs from ſinnes hereafter.**

THE

THE THIRD CATECHISME TOVCHING the ten Commandements.

§. 1.

Queſtion.

VVHat doth the Law of God teach vs?

A. [d] **What we ought to doe.** d Luk.18.18.20.

Q. How many commandements be there in Gods Law?

A. [e] **Tenne.** e Ex.34.28 Deu 4.13. & 10.4.

Q. Into how many parts be they diuided?

A. [f] **Into two, accordingly as they were written in 2. Tables.** f Ex.31.18. Deut.10.1.3.

Q. How many commandements are there in the firſt Table?

A. [g] **Foure.** g Eph.2.2. Mat.22.37

Q. How many in the ſecond?

A. [h] **Sixe.** h Mat.19.19.

Q. what

Q. What is contained in the foure first?

i Luk.10. 27. A. i Our duty towards God.

Q. What is contained in the sixe last?

k Mar.12. 31. A. k Our duty towards our neighbor.

Q. Repeat the first commandement?

A. Thou shalt haue no other Gods but me.

Q. How many duties are contained in this commandement?

A. Three.

Q. What is the first?

l Deu.6.5. A. l To loue God.

Q. What is the second?

m Deut.6. 21.13. A. m To feare God.

Q. What is the third?

n Ps.37.5. Ier.17.5. Iob.13.15. A. n To put our trust in God.

Q. How many things are forbidden?

A. Three things contrary.

Q. What is the first?

o 1.Ioh.2. 15. A. o To loue the world.

Q. What is the second?

p Is.51.12. Ier.10.2. A. p To feare the world.

Q. What is the third?

q Pro.28. 26. A. q To put our trust in the world.

Q. How doe you prooue that these Ps.146.3. & 20.7. latter three, are contrary to the first three?

A. Be-

A. Becauſe the loue of the world is contrary to the loue of God. 1. Ioh. 2. 15.

r Therefore the feare of the world, is contrary to the feare of God: And to ſ put our truſt in the world is contrary to our putting of our truſt in God.

r Iſ. 51. 12 13. Iſ. 8. 12, 13. ſ Pſ. 118. 9. Ier. 17. 5, 7.

Q. Ought we not to loue one another; eſpecially inferiours to loue and feare their ſuperiours?

A. t Yes: but for u Gods ſake: but God is to be loued and feared for his owne ſake.

t Mat. 5. 43, 44. u Mat. 22. 39, 40.

Q. What is the ſecond Commandement?

A. Thou ſhalt not make to thy ſelfe, &c.

Q. What is forbidden in this Commandement, in one word?

A. x Will-worſhip.

x Pſ. 106. 28, 29. 38. 39. Num. 15. 39. Hoſ. 13. 2.

Q. What is Will-worſhip?

A. To worſhip God after our owne wits and wills.

Q. What is commanded?

A. y To worſhip God according to his word.

y Pſ. 119. 113. Iſ. 50. 10. & 8. 20.

So parents looke to be ſerued of their children, not by doing that which they thinke will pleaſe their parẽts; but by doing what their parents command thẽ: ſo maſters look to be ſerued by their ſeruãts, ſo

ſo Princes looke to be ſerued of their ſubiects. Yet the child is made after the image of God, as well as the father: the ſeruants as wel as the maſter: the ſubiects as well as the Prince; and therefore are able to vnderſtand of themſelues what is fit to pleaſe their parents, their maiſters, their Princes: But none of vs is of himſelfe able to conceiue what is pleaſing to God: For my wayes, are not your wayes: neither are my thoughts your thoughts, ſaith the Lord: but as high as the heauens are aboue the earth; ſo are my wayes aboue your wayes, and my thoughts aboue your thoughts, ſaith the Lord. Iſa. 55. 8, 9.

Q. What is that worſhip of God which he hath commanded vs in his word?

A. **It is of a different nature, according vnto different times; vnder the olde Teſtament, and vnder the Newe.**

Q. What was the worſhip that God commanded in the time of the old Teſtament?

A. **It conſiſted in varietie of ceremonies, both touching** [z] **the place of his worſhip, the temple in Ieruſalem: and**

[z] Ez. 25. 26, 27.

and [a] touching the persons that perfor-med it, which were the Priests. And last of all, [b] touching the actions per-formed by them in varietie of sacrifi-ces.

a Ex.28.

b Leu.1.2 3,4.

Q. What was chiefly meant here-by?

A. The [c] crucifying of Christ Je-sus, together with all the graces and benefits which the Church of God doth enioy through the death and passion of Christ Jesus.

c Ioh.1.29 Heb.10. 4.16.

Q. What be those benefits which we enioy by Christ?

A. They are in number three.

Q. What is the first?

A. [d] Our attonement and reconcile-ment with God, which consists in the forgiuenesse of our sinnes?

d Leu.4.20

Q. What is the second?

A. The [e] sanctification or purificati-on of our natures.

e Ezek. 20.12. Heb.10.2.

Q. What is the third?

A. The [f] saluation of our soules.

f Deut.33. 29.

Q. What is the worship of God pre-scribed in Gods word, in the dayes of the new Testament?

A. That which for the most part is meerely morall and perpetuall.

Q. How

g Esd.7.4. 7.18. Luk.4 16. 17,18. Act.13.15 Eph.4.11, 12. 2.Tim.2. 15,

Q. How many parts be there of it?

A. Three.

Q. What is the first?

A. The g ministry of the word in the preaching and hearing of it.

b 1.Tim. 2.1.

Q. What is the second?

A. The h exercise of prayer.

Mat.21.13 Act.2.42. Ib.3.1. Ib.6.4. i Act.2.42. 20.7.

Q. What is the third?

A. The i administration, and participation of the Sacraments.

Q. What is forbidden?

A. The contraries vnto these.

k Luk.7. 30. l Act.13. 46. m Luk.8. 11,12.&c. Ier.12.21. Ezek.33. 32.

Q. What is contrary to the ministery of the word?

A. Two things.

Q. What is the first?

A. The k contempt of it.

Q. Wherein doth this consist?

A. In two things: to wit, the l disuse thereof, or the vse thereof in an m vnconscionable manner.

n Isa.1.12, Ier.14.5. 1 Kin.12. 33.

Q. What is the second?

A. The n bringing in of a worship besides or contrary to the word of God.

o Heb.7. 23.27. & 9.12. 14.22. 25.26.28. & 10.12.14

Q. Giue some examples hereof?

A. o As the sacrifice of the Masse amongst Papists.

p Ex,20,4.

Q. What els?

A. The p making of images to superstitious

fitious endes, the [q] placing of them in Churches, & [r] the worshipping of them.

A. What else?

A. The [s] worshipping of Reliques.

Q. What els?

A. The [t] consecrating of oyle, creame, salt, &c.

Q. What is contrary vnto prayer?

A. Two things.

Q. What is the first?

A. The [u] neglect, or disuse of prayer.

Q. What is the second?

A. An vnlawfull vse of prayer.

Q. Wherein doth this consist?

A. In two things.

Q. What is the first?

A. In [x] praying without a right faith.

Q. Wherein doth that consist?

A. In [y] praying vnto any other saue vnto God: In praying in [z] any other name then in Iesus Christ.

Q. Doe Papists transgresse in this?

A. Yea.

Q. How many wayes?

A. In praying vnto Saints, in praying vnto Angels, in praying vnto Images.

Q. What is the second?

A. In praying without right affections.

Q. How

q Num. 33 12
1 Kin. 18. 4
r Ex. 10. 5.
Reu. 9. 20.
s Iud. 9.
Gen. 50. 25.
Ex. 13. 14.
Iosh. 24. 32.
t Rom. 14. 17.
u Ps. 14. 4.
x Ps. 16. 4.
y Phil. 4. 6.
z Ioh. 15. 24.
Heb. 13. 15
1 Ioh. 2. 1.
1 Tim. 2. 5
Reu. 8. 3.

Q. How many wayes is that committed?

A. Two wayes.

Q. As how?

A. In praying superstitiously, or in praying profanely.

Q. How superstitiously?

z 1.Cor.14 A. [z] In praying in a tongue they understand not, as Papists.

Q. How profanely?

a Ier.12.2. A. [a] In praying without due reuerence, and deuotion.

Q. What is contrary to the right administration of the Sacraments?

A. Two things.

Q. What is the first?

b Mat.1.7. A. The [b] contempt of Gods institution.

Q. How is that committed?

A. Two wayes.

Q. What is the first?

c Ex.12.3 24. 2.Chron. 30.10. Luk.22. 19. A. [c] By not comming to the Lords Table.

Q. What is the second?

d 1.Cor. 11.27. A. By [d] receiuing it vnworthily, when we doe come.

e Mat.15. 9. Q. What is the second way in generall?

A. By [e] bringing in our owne inuentions.

ſtitutions, as the Papiſts haue brought in fiue Sacraments more.

Q. What is the third commandement?

A. **Thou ſhalt not take the name of the Lord thy God in vaine, &c.**

This is both a bidding and a forbidding Commandement.

Q. What is commanded in this commandement?

A. **To take Gods name.**

Q. What is fordidden?

A. **To take it in vaine.**

Q. Vnder this generall duty of taking Gods name, How many duties are commanded in ſpeciall?

A. **Two.**

Q. What is the firſt?

A. [f] **To pray vnto him.**

Q. What is the ſecond?

A. [g] **To ſweare by him.**

Q. What is the difference betweene prayer commanded in the ſecond commandement: And prayer commanded in this third commandement?

A. **Solemne prayer is commanded in the ſecond: briefe eiaculations vpon occaſion, in the courſe of our common affaires, is commanded here.**

f Pſ. 30. 15.
g Deut. 6. 13. & 10. 20. Ioſh. 23. 7. Iſ. 65. 16. Ier. 5. 7. Am. 8. 14. Zeph. 1. 5.

Q. How many things in ſpeciall are forbidden, vnder the generall of taking Gods name in vaine?

A. Two.

Q. What is the firſt?

A. To pray in vaine.

Q. What is the ſecond?

A. To ſweare in vaine.

Q. What is it to pray in vaine?

h Ier. 12.2. A. To [h] pray with our lips, when our hearts are farre from him.

Q. How many wayes may we ſweare in vaine?

A. Three wayes.

Q. What is the firſt?

i Ier 5.2 A. [i] By ſwearing falſly. For
Leu.19.12 *k* Ieremie ſaith, Thou ſhalt ſweare
k Ier. 4.2. in truth.

Q. What is the ſecond?

l Ioſh. 9. A. By ſwearing [l] raſhly: for [m] Ere-
14,15. mie ſaith, Thou ſhalt ſweare in iudge-
Leu.5.4 ment.

m Ier. 4.2. Q. What is it to ſweare raſhly?

A. To ſweare without iuſt cauſe.

Q. How many iuſt cauſes be there of an oath?

A. Two.

Q. What is the firſt?

n Ex.21,8. A. When the [n] magiſtrate putteth vs to it.

Q. What

Q. What is the ſecond?

A. **When o voluntarily we take it, to end ſtrife among our neighbours.**

o Gen 21. 24. & 31. 53.

Q. What is the third?

A. **By p ſwearing wickedly. For q Ieremie ſaith, Thou ſhalt ſweare in righteouſneſſe.**

Pſ. 15.4. p 1. Kin. 19.2. 1. Kin 6. 31. q Ier. 4.2.

Q. What is it to ſweare wickedly?

A. **To r bind our ſelues with an oath, or to vow ſome wicked thing.**

r as before

As the Iewes; s Forty of them bound themſelues with a vow, that they would neither eate nor drinke till they had killed Paul. Such oaths are better broken then kept: all the ſinne is in the making of them; for how contradictious is it, to deſire that God would be reuenged on vs, if we doe not diſhonour him.

s Act 23. 23.12.

Q. How many wayes els may we tranſgreſſe this commandement?

A. **Three wayes.**

Q. What is the firſt?

A. **By taking Gods Word in vaine.**

Q. What is the ſecond?

A. **By taking Gods Sacraments in vaine.**

Q. What is the third?

A. **By taking his workes in vaine.**

Q. What are theſe works of God which we may take in vaine?

A. Workes of mercy, and workes of iudgement.

Q. How are Gods workes of mercy taken in vaine.

t Iſa.1.3. Ier.2.6. 31,32. A. When t we are not thereby prouoked vnto thankfulneſſe, and obedience.

Q. How are Gods workes of iudgement taken in vaine?

u Ier.2,30 Iſa.1,5. A. When u we are not thereby ſtirred vp vnto repentance.

Q. What is the next commandement?

A. Remember that thou keepe holy the Sabboth day, &c.

Q. What is commanded in this?

A. To keepe it holy.

Q. What is forbidden?

A. To prophane it.

Q. What is it to keepe it holy?

A. To performe the duties of the day.

Q. Of how many ſorts are the duties of the day?

A. Of two ſorts, Publike and priuate.

Q. What are the publike duties?

A. To

A. To [x] come to Church to heare the word of God [y] read, and [z] preached; to [a] pray; to [b] sing psalmes, to [c] receive the Sacraments. In few words, the exercise of the Word, and Prayer.

Q. What are the private exercises?

A. Partly common, and partly proper.

Q. What are the common?

A. The exercise of the Word and Prayer; but in reference to the publike.

Q. What are the proper exercises in private?

A. Conference and meditation.

x Act. 13. 14. Luk. 4. 16.
y Act. 13. 27.
z Act. 13. 15. Luk. 4. 21.
a Act. 46. 13.
b 1. Cor. 14. 26.
c Act. 20. 7

§. 2.

Q. What is the first commandement of the second Table?

A. Honour thy father and thy mother.

Q. What is the dutie commanded in this commandement?

A. The duty that we owe to every one in respect of his place in the Common-wealth.

Q. How many sorts of men are meant by father and mother.

A. Three ſorts.

Q. Who are they?

A. First naturall parents.

* Mal.1.6. Leu.19.2. Q. * Children muſt honour them. And who els?

A. Maſters.

d 1 Tim. 6.1. Q. [d] Seruants muſt honour them. And who els?

A. Princes, and Magiſtrates.

e 1.Pet.2. 17. Q. [e] Subiects muſt honour them. What is meant by honour?

f Eph.6.1. 5. A. [f] Obedience.

Q. Muſt they obey them in all things?

1 Pet.2.18 1 Pet.2.13 g Act.5.29 A. [g] No.

Q. In what then?

Mic.6.16. Luk.14.26 A. [h] In things indifferent.

b Col.3. 22. Q. What are things indifferent?

A. Such things as God hath neither commanded nor forbidden.

Q. How many things are commanded in this commandement?

A. Three things.

Q. What is the firſt?

b 1.Pet.2. 13. Rom.13.1 A. The [h] duty of inferiours to their ſuperiours.

Q. This is expreſſed. What els?

i Col.4.1. Eph.6.9.4 A. The [i] duty of ſuperiours to their inferiours, as of parents to their children: maſters to their ſeruants;

uants; Princes to their subiects.

Q. This is implyed by the rule of relatiues. What els?

A. The duties that equalls ought to performe one to another among themselues; as to respect one another; to be [k] courteous one to another; & to [l] honour one another: for all their duties can be referred to no other commandement, then to this.

k Eph 4. 32.
l Pet. 2. 17. Rom. 12. 10.

Q. What is the sanction of this commandement?

A. That thy dayes may be long in the land, which the Lord thy God giueth thee.

Q. What is promised in this?

A. Long life.

Q. Haue all the children of God length of life?

A. They haue, two manner of wayes.

Q. What is the first?

A. [m] They haue the blessing of long life in this world, like as they haue the blessing of health euen in sickenes; and the blessing of wealth euen in pouertie; so [n] farreforth as all states and conditions worke for their good.

m Pro. 3. 16. Eccl. 8. 12.
n Rom. 8. 28.

Q. What is the second?

A. The ſoner they die here, the ſoner they enter vpon life in the kingdome of heauen: ſo that the ſhorter it is here, the longer it is there.

Q. Indeed the land of Canaan was a figure of heauen: But haue not the wicked long life ſometimes?

o Iſ. 65.20. A. o Yes, in this world; but it is a curſed, not a bleſſed life vnto them: And it is but a life in ſinne; which the Scripture accounteth death rather then life.

Q. What is the next commandement?

A. Thou ſhalt doe no murther.

Q. What is forbidden in this commandement?

p Pro. 12. 10. A. p Unmercifulneſſe, or cruelty.

Q. What is commanded?

q Mal. 5.7. A. q Mercy, and all the workes thereof.

Q. The workes of mercy; of how many ſorts are they?

A. Of two ſorts.

Q. What are they?

r Luk. 10. 37. Iam. 3.17. A. Either concerning r the body, or concerning the f ſoule.

f Iud. 22. Q. What are workes of mercy concerning the body?

A. To

A. To [t] fæd the hungry; to refreſh the thirſty; to cloath the naked; to ſuccour them that are harbourleſſe, to viſit the ſicke, &c. t Mat. 25. 35.

Q. What are workes of mercy concerning the ſoule?

A. To inſtruct, to exhort in righteouſneſſe; to deſire and labour the good and [u] ſaluation of mens ſoules. u Mat. 9. 36. Luk. 1. 77.

Q. Which of theſe two ſorts are the worthieſt workes?

A. Workes of mercy concerning [x] the ſoule. x Mat. 16. 26.

Q. How many wayes may this commandement be tranſgreſſed?

A. Two wayes in generall.

Q. As how?

A. Either inwardly, or outwardly.

Q. How inwardly?

A. By two paſſions, of [y] anger, and [z] malice. y Mat. 5. 22. z 1. Ioh. 3. 15.

Q. What is anger?

A. The deſire of reuenge.

Q. Is all reuenge forbidden?

A. No.

Q. What is forbidden, and what is not? d Rom. 12. 19.

A. [d] Priuate reuenge is forbidden: Pro. 20. 22, & 24. 29. publike is not.

Q. What

Q. What is publike reuenge?

A. Reuenge taken by the hand of the Magiſtrate, vpon a malefactour: and [d] this is lawfull; for it is Gods [e] vengeance.

d Rom. 13. 4.
e Ioh. 19. 11.

Q. How many wayes is this commandement tranſgreſſed outwardly?

A. Three wayes.

Q. As how?

A. By lookes, by words, by deeds.

Q. How, by lookes?

A. As when a reuengefull mind, or malitious heart betrayeth it ſelfe by [f] ſowre lookes, or frowning countenance.

f Gen. 4. 5. Mat. 5. 62.

Q. How by words?

A. When the irregular paſſion of our hearts breakes out into euill [g] ſpeeches.

g Mat. 5. 22. Act. 23. 3.

Q. How by deeds?

A. Foure wayes.

Q. What is the firſt?

A. By [h] ſmiting of our brother.

h Act. 23. 2

Q. What is the ſecond?

A. By [i] wounding of him.

i Luk. 10. 30.

Q. What is the third?

A. By [k] mayming of him.

k Ex. 21. 24 29.

Q. What is the fourth?

A. By [l] killing of him. And herein

l Ex. 2. 13. Gen. 4. 9.

in are diuers degrées, according as the parties murthered come nérer to vs in propinquitie of bloud; [m] as the father or [n] mother murthering the child: the child [o] murthering his owne father: or the brother [p] his brother: vntill we come to the higheſt degree of ſinne in this kind, which is, when a man layeth violent hands [q] vpon himſelfe.

Q. What is commanded in this commandement?

A. To ſpeake nothing but [r] good vnto him: to doe him all the good [ſ] we can.

Q. What is the next commandement?

A. Thou ſhalt not commit adultery.

Q. What is forbidden in this commanded?

A. Intemperancie, in a word.

Q. What is commanded?

A. The vertue temperance.

Q. What is temperance?

A. The moderation of the pleaſures of the fleſh.

Q. How many ſorts are thereof?

A. Two ſorts.

Q. Which are they?

A. Sobrietie, and chaſtitie.

Q. What is contrary to ſobrietie?

A. In

[m] 2 Kin. 3 27. Ier. 19. 5. 2. Chron. 33. 6.
[n] 1. King. 6. 29. Lam. 4. 10
[o] If. 37. 38.
[p] 2. Sam. 13. 29.
[q] 2. Sam. 17. 23.
[r] Gen. 31. 29.
[ſ] Luk. 10. 27. Rom. 12. 14. Eph. 4. 3.

A. In meates gluttonie: in drinks drunkennesse.

Q. What is contrary to chastity?

A. Unchastity, or the sinne of uncleannesse.

Q. How many wayes is this commandement transgressed?

A. Two wayes in generall.

Q. As how?

A. Inwardly, or outwardly.

Q. How inwardly?

t Mat. 19. 15. & 5. 28 A. By an unchast, or t intemperate heart.

Q. How many wayes outwardly?

A. Three wayes.

Q. What is the first?

u 2. Pet. 2. 14. A. By u wanton lookes.

Q. How els?

x Eph. 4. 29. A. By x wanton words.

Q. How els?

y 1. Cor. 6. 9. Leu. 20. 11 Gen. 20. 6. Iob. 31. 9. z Ezek. 10 15. Rom. 1. A. By wanton y deeds; whereof there are many degrees in sinne, untill we rise to the highest in this kind, which is called the sinne of z sodomie.

Q. What is the next commandement?

A. Thou shalt not steale.

Q. How many things are forbidden in it?

A. Two

A. Two things.

Q. What is the first?

A. To [z] liue without a vocation. z Ezech. 16.49. Pro.6.6.

Q. What is the second?

A. To be [a] discontented with our meanes which we raise out of our vocation. a Pro.27.20. & 30.15. Abak.2.5.

Q. What is the third?

A. To [b] wrong our neighbour in his goods. b 1.Thes. 4.6.

Q. What is commanded?

A. Three things.

Q. What is the first?

A. To [c] labour in some lawfull vocation. c 2.Thes. 3.11,12. Heb.13.5.

Q. What is the second?

A. Contentment with our estate.

Q. What is the third?

A. To [d] helpe our neighbour in his estate. d Eph.4 28.

Q. How many wayes may this be transgressed?

A. Two wayes; inwardly, or outwardly.

Q. How inwardly?

A. By couetousnesse and discontent.

Q. What is couetousnesse?

A. [e] A desire of riches. e Eccl.5.9. Pro.15.27

Q. What

Q. What is it to be rich?

g Luk. 12. 21. Pro. 30. 8, A. To abound in things g more then are necessary.

Q. Things necessary, of how many sorts are they?

A. Of two sorts.

Q. As how?

A. Either necessary to our person; or necessary to our vocation.

Q. Outwardly how is it transgressed?

A. Two wayes.

Q. Which are they?

A. Manifestly, or closely.

Q. Manifestly, how many wayes?

h Leu. 19. 11. Pf. 62. 10. i Eph. 4. 28 A. By h violence, or i deceit.

Q. How by violence?

A. By robbery.

Q. How by deceit?

A. By filching, stealing, couzening, &c.

Q. Closely how many wayes?

k. Thes. 4. 6 A. k As many wayes as be trades in the world.

Q. What is the next commandement?

A. Thou shalt not beare false witnes against thy neighbour.

Q. What is forbidden herein?

A. All

A. All [l] lying, and diſſimulation. l 1. Tim. 1 10. Reu. 22, 15

Q. What is commanded?

A. [m] Truth and plaine dealing. m Pſ. 15. 2, 3.

Q. How many wayes may this commandement be tranſgreſſed?

A. Two wayes.

Q. Which are they?

A. By exceſſe, or by defect.

Q. How by exceſſe?

A. By ſpeaking more then the truth.

Q. Is it alwayes a ſinne to ſpeake more then is truth?

A. [n] Yes alwayes. n Leu. 19. 11.

Q. How by defect? Mat. 5. 37.

A. In ſpeaking leſſe then is truth.

Q. Is it alwayes a ſinne to ſpeake leſſe then is truth?

A. [o] No, [p] vnleſſe we are called to ſpeake the whole truth. o Gen. 20. 12. p 1. King. 22. 16. Act. 5. 8.

Q. What is the laſt commandement? Gen. 43. 6.

A. Thou ſhalt not couet.

Q. What is forbidden herein?

A. Firſt [q] motions vnto ſinne. q Rom. 7. 7

Q. What are firſt motions vnto ſinne?

A. Such

r Rom. 7. 23. Iam. 1. 15.

A. r Such as arise before the will consent vnto it.

Q. What is commanded?

s Rom. 7. 22.

A. s First motions vnto good.

t Ps. 1. 2. & 119. 9, 10, 11, 15. 16, 167. u Ps. 50. 10

Q. How may we cause these first good motions to arise within vs?

A. t By frequent meditating, and talking of good things, u and by prayer.

x Rom. 7. 4 Gal. 2. 19. & 5. 24.

Q. What is the end of the Law?

A. To x driue vs vnto Christ?

THE FOVRTH CATECHISME expounding the Creed.

§. 1.

Question.

WHat doth the Creed teach vs?

f 2. Tim. 1 13.

A. f What we ought to beléeue.

Q. How many articles be there of our Creed?

A. Twelue.

Q. Into how many parts are they diuided?

A. Into

A. **Into two parts.**

Q. The first teacheth vs what we ought to beleeue, concerning whom?

A. **Concerning God.**

Q. The second concerning whom?

A. **Concerning Gods Church.**

Q. How many articles are there concerning God?

A. **Eight.**

Q. How many concerning his Church?

A. **Foure.**

Q. How are those eight diuided which concerne God?

A. **Into three parts.**

Q. Whom doth the first part cõcerne?

A. **God the Father.**

Q. Whom the second?

A. **God the Sonne.**

Q. The third whom?

A. **God the holy Ghost.**

Q. How many articles be there concerning God the Father?

A. **One, and but one.**

Q. Repeat it?

A. [b] **I beleeue in God the Father Almighty maker of heauen & earth.**

Q. What is the article called?

A. **The article of Gods prouidence.**

Q. Why doe you say I beleeue in him?

b Heb. 11. 6.

c Gen. 17. 1. Ioh. 10. 29

d Gen. 1. 1

e Pſ.62.8. A. e I put my truſt and confidence in him, I hope to be ſaued by him.

Q. What is the thing you do beleeue?

A. That there is a God the Father who is Almighty, for he made both heauen and earth.

Q. How many parts hath this article?

A. Two parts.

Q. What is the firſt?

f Heb.11.3. A. f Whereby we beléeue that God made all things.

Q. What is the ſecond?

g Rom.11.36. Pſ.119.91 Ioh.5.17. Act.17.25 A. g Whereby we beleeue that he doth preſerue and gouerne all things.

Q. The things which God made, of how many ſorts are they?

A. Of two ſorts.

Q. Which are they.

b Col.1.16 A. h Viſible, and inuiſible.

Q. What are viſible creatures?

i Pſ.8.3. A. i Such as may be ſéen; as all ſorts of bodies.

Q. What are inuiſible creatures?

k Gen.1.1. Ioh.1.3 Pſ.33.6. A. k Such as cannot be ſeene, as Angels and ſoules of men.

Q. Of how many ſorts are the Angels?

l Iud.6. A. Of two ſorts, as l good and bad.

Q. What

Q. What are the bad called?

A. Deuils.

Q. Did God make the diuels?

A. [m] Yes; He made the diuels; but hee did not make them diuels; He made them Angels of Light; They made themſelues diuels by ſinne. m Iud. 6.

Q. How many articles are there concerning God the Sonne?

A. Sir.

Q. Into how many parts are they diuided?

A. Into two parts.

Q. What doth the firſt part concerne?

A. His perſon.

Q. What doth the ſecond part concerne?

A. His office.

Q. What is the perſon of Ieſus Chriſt?

A. [n] Such a perſon as conſiſts of two natures, God, and man. n Ioh. 1. 14 Act. 20. 28.

Q. How many articles are there concerning the perſon of our Lord Ieſus Chriſt?

A. Two, as he conſiſts of two natures, God and man.

Q. Repeat the article concerning his Godhead?

o Ioh. 9.35 & 7.3. p Ioh. 1.14

A. And o I beléeue in Iesus Christ, p his onely sonne, our Lord.

Q. Why doe you say, I beleeue in him?

q Ioh 3.16 & 14.6.

A. q I put my trust, and confidence in him, and hope to be saued by him.

Q. What is the thing you beleeue herein?

A. That there is also a God the Son:

r A&.2.36 Ioh.20.28

r And that Iesus of Nazareth of whom we read in the Gospell is Hee.

Q. Are not we also the sonnes of God?

s Ioh.1.12

A. s Yes.

Q. Why is He then said to be the onely Sonne of God?

t Ioh.10. 30.& 1.14 u Ioh.1.12 Rom.8.15 Gal.3.26.

A. He is the Sonne of God t by nature, and by personall vnion: u We are the sonnes of God by grace, and by adoption.

Q. Repeat the article concerning his manhood?

x Mar.1. 20. y Mat.1. 25.

A. Which was x conceiued by the holy Ghost, y borne of the Virgin Mary.

Q. What is the thing you beleeue in this article?

A. That this Sonne of God became

came a [y] man, but after [z] a wonderfull manner.

y Ioh. 1. 14. 1. Tim. 2. 5. Iſ. 9. 6. z 1. Tim. 3. 16.

Q. How doe you proue that he became man?

A. Becauſe he was borne of a woman.

Q. How after a wonderfull manner?

A. For two reaſons.

Q. What is the firſt?

A. Becauſe he was conceiued by the holy Ghoſt.

Q. What is the ſecond?

A. [a] Becauſe he was borne of a Virgin.

a Iſ. 7. 14.

Q. Why was he thus conceiued and borne?

A. That [b] he might be without ſin.

b Heb. 4. 11.

Q. Why was he to be without ſin?

A. That [c] he might ſaue ſinners.

c Heb. 7. 26.

Q. How many articles are there of his office?

A. Foure.

Q. What is the office of Chriſt?

A. The office of a [d] Sauiour.

d Mat. 1. 21.

Q. How many parts hath it?

A. Two.

Q. What is the firſt?

A. [e] To die for vs.

e Heb. 7. 27. & 9. 22.

Q. What is the ſecond?

f 1. Cor. 15. 3. 4. 14.

A. To [f] ouercome death for vs.

Q. How many articles are there concerning his dying for vs?

A. One, and but one.

Q. Repeat it?

g Act. 4. 27 h Act. 2. 36 i Ioh. 19. 30. k Ioh. 19. 40, 41. l Eph. 4. 9.

A. He [g] suffered vnder Pontius Pilate, was [h] crucified, [i] dead, and [k] buried, [l] he descended into hell.

Q. What did he suffer?

A. Death.

Q. What death did he suffer?

A. The death of the crosse.

Q. What death was that?

m Ps. 22. 14. 17.

A. [m] A putting to death by the racke.

Q. Vnder whom did he suffer?

A. Vnder Pontius Pilate.

Q. What was he?

A. The Romane Iudge that condemned him.

Q. How many articles are there concerning his victory ouer death?

A. Three; as he ouercame death by three degrees.

Q. What are they called?

A. The articles of his exaltation, as the former, the articles of his

n Phil. 2. 8.

[n] humiliation.

Q. Repeate the first?

A. The

A. The [o] third day he rose againe from the dead. o 1. Cor. 15. 3.

Q. What article is this?

A. The article of his resurrection.

Q. Why the third day?

A [p] Because it was prophecyed of him, that he should see no corruption. p Act. 2. 27. Ioh. 11. 39.

Q. What is the second?

A. The article of his ascension.

Q. Repeat it?

A. He [q] ascended into heauen; and there he [r] sitteth at the right hand of God the Father almighty. q Act. 1. 9. Heb. 9. 24. r Heb. 1. 13

Q. Whither did He ascend?

A. To the right hand of God.

Q. Hath God a right hand, or a left, in proper speech, as we haue?

A. [s] No. s Ioh. 4. 24.

Q. How is it then spoken? Luk. 24. 39.

A. Figuratiuely.

Q. What then is meant by it?

A. Two things.

Q. What are they?

A. [t] First the honour God hath giuen him; secondly the power [u] God hath giuen him. t Heb. 1. 3. u Mat. 28. 18.

Q. He sitteth] Is sitting spoken

properly or figuratiuely?

u Act.7. 56. A. u **Figuratiuely.**

Q. What is meant by it?

A. **Two things.**

Q. What are they?

x Heb.10. 12. y Heb.13. & 4.13. A. **First** x **to shew that the worke of our redemption is finished;** y **secondly to represent his state, or maiestie.**

Q. What is the third article?

A. **The article of his comming to iudgment.**

Q. Repeate it?

z Ioh.5. 22.27. Act.1.11. 2.Thes.18 A. z **From thence he shall come to iudge both the quicke and the dead.**

Q. What is meant by quicke?

a 1.Cor. 15.51. 1.Thes. 4. 17. A. a **Those, who shall be found aliue at that day.**

Q. What is meant by the dead?

b Reu.20. 13. 1 Cor.15. 52. A. b **All that haue departed this life from the beginning of the world.**

Q. How many articles be there concerning God the holy Ghost?

A. **One and but one.**

Q. Repeate it?

c Mat 28. 19. *A.* c **I beleeue in the holy Ghost.**

Q. Why do you say I beleeue in him?

d Ioh.14. 16,17. 1.Cor 2. 10. A. d **I put my trust and confidence in him; and hope to be saued by him.**

Q. What is the thing you beleeue?

A. That

A. [e] That there is also a God the holy Ghost. e 1.Cor.2. 11.

Q. Are these three Gods? Ps.139.2.

A. [f] No, though three persons, yet but one God. 1.Co.12. 11. f1.Ioh.5.7

§ 2.

Q. How many articles are there of Gods Church?

A. Foure.

Q. Into how many parts are they diuided?

A. Into two parts.

Q. What doth the first part concerne?

A. The being of the Church.

Q. What the second?

A. The benefits this Church obtaineth, by Iesus Christ.

A. How many articles are there of the being of the Church?

A. One and but one.

Q. Repeate it?

A. [g] I beleeue the holy Catholike Church, [h] the communion of Saints. g 1.Tim. 3.15.

Q. Why doe you say I beleeue the Church, and not in the Church? b 1.Cor. 12.12.

A. Wee doe beleeue there is a Church; but we doe not beleeue in the Church, but in God; The Church at the best is but a company of men. i Ps. 62.9. 1 Cor.1. 13.

Q. What

Q. What is the Church?

k Pſ. 82. 6. Heb. 2. 10. Gal. 3. 26. A. [k] A company of Gods children.

Q. How many ſorts of Churches are there?

A. Two ſorts.

Q. What are they?

l Reu. 5. 11 A. [l] Triumphant and militant.

Q. What is the Church triumphant?

m Heb. 12. 23. A. The [m] company of Gods children in heauen.

Q. Why is it ſo called?

n Reu. 21. 4. A. [n] Becauſe they are out of all danger, and ſo doe triumph.

Q. What is the Church militant?

A. The company of Gods children here on earth.

Q. Why are they thus called?

o 2. Tim. 2. 3. Eph. 6 12. Ioh. 16. 33. A. [o] Becauſe they fight the Lords battels againſt the world, the fleſh, and the diuell.

Q. What Church is here meant?

A. The Church militant.

Q. What doe you learne here?

p Mat. 16. 18. & 28. 20. Heb. 1. 8. A. That God hath a Church, [p] and will haue to the end of the world.

Q. How many properties doe belong to this Church?

A. Three.

Q. What are they?

A. Firſt

A. Firſt it is [q] holy: ſecondly [r] Catholike: thirdly it hath a [ſ] communion betwixt the members of it.

Q. Holineſſe, of how many ſorts is it?

A. Of two ſorts.

Q. What are they?

A. [t] Holineſſe of faith, [u] and holineſſe of life.

Q. Holineſſe of faith, what is that otherwiſe called?

A. Our [x] iuſtification.

Q. What is holineſſe of life otherwiſe called?

A. Our [y] ſanctification.

Q. Is holineſſe of faith perfect or imperfect?

A. [z] Perfect holineſſe.

Q. How ſo?

A. In regard of the obiect thereof.

Q. What is the obiect?

A. [a] Chriſt, and his righteouſnes.

Q. Holines of life, is that perfect or imperfect?

A. Imperfect.

Q. Of how many ſorts is holines of life?

A. Of two ſorts.

Q. Which are they?

A. There is a legall holines, according

q Iſ. 4. 3. 1. Pet. 1. 2.
r Ioh. 4. 21. Gal. 3. 28. Act. 10. 35
ſ Gal. 3. 28. 1. Cor. 12. 12.
t Rom. 4. 7 Reu. 7. 14.
u 1. Cor. 1. 30.
x Rom. 5. 1
y 1. Cor. 1. 30.
z Col. 2. 10
a Gal. 3. 27 Phil. 3. 9.

ding to the Law; or Euangelicall, according to the Goſpell.

Q. What is legall holines?

a Rom. 7. 12. 13. 14. A. To [a] be without ſinne.

Q. Is this holines required of Gods Church?

b Iam. 3. 2. A. [b] No.

Q. What is Euangelicall holineſſe?

c Mat. 4. 17. Rom. 7. 16 A. To [c] confeſſe our ſinnes; to be ſorry for them; and to amend our liues.

Q. Is it required of Gods Church?

d 1. Pet. 1. 15. A. [d] Yes.

Q. What is the ſecond propertie?

A. It is Catholike.

Q. What is Catholike?

A. Vniuerſall, or ouer all.

Q. Ouer all what?

e Pſ. 28. A. [e] Ouer all parts of the world.

Q. Is the church of God ouer all parts of the world?

f Mat 28. 29. Gal. 3. 28. A. [f] It is, or may be; it is not now tyed to any place.

Q. What is the third propertie?

g Ioh 17. 11. A. [g] It hath a communion betweene the members of it.

Q. How many ſorts of famous communions are there?

A. Three.

Q. What is the firſt?

A. A

A. [h] **A naturall communion, & that is in bloud betwéene parents & children.** h Eph. 5. 31 Heb. 2. 14.

Q. Is this communion here meant?

A. **No.**

Q. What is the ſecond?

A. [i] **A ciuill communion, conſiſting in gouernment.** i 1. Pet. 2. 3.

Q. Is this the communion?

A. **No.**

Q. What is the third?

A. [k] **A ſpirituall communion.** k Eph. 4. 3.

Q. Is this the communion incident to Gods Church?

A. [l] **Yes, this is it.** l Eph. 5. 23

Q. Wherein doth it conſiſt?

A. [m] **In the rot and the fruits.** m Iah. 15. 5.

Q. What is the root?

A. [n] **The Spirit of God.** n 1. Cor. 12. 4. 11.

Q. What are the fruits?

A. **The graces of Gods Spirit.**

Q. What are theſe graces?

A. **Partly inward, and partly outward.**

Q. What are the outward?

A. **The [o] Word of God, and the Sacraments.** o Rom. 9. 4

Q. What are the inward?

A. **Diuine, or morall.**

Q. What are the diuine?

A. The

o 1 Ioh. 1. 16 Eph. 4. 7. A. o The three theologicall vertues, faith, hope, and charity.

Q. What are the morall?

A. All morall vertues sanctified by the Spirit of God.

Q. How many benefits doth the Church obtaine by Christ?

A. Three, expressed in three articles.

Q. What is the first?

p 1. Cor. 15. 17. Act. 2. 38. A. p Forgiuenes of sinnes, in this world.

Q. What is the second?

q 1. Cor. 15 17. 18. A. The q resurrection of our bodies at the end of this world.

Q. What is the third?

r Ioh. 17. 2 A. r Life euerlasting, in the world to come.

FINIS.

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